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INTERRACIAL EMPHASIS

Hear Ye! Hear Ye! . . . . Friends
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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For February 16—Jesus the Light of the World

John 8:12-16, 31-36

There is a great deal of irony in the fact that the cardinal truth enunciated by George Fox, and around which early Friends gathered as steel to a magnet, should later become the rock of stumbling to the Society of Friends. No term was used more frequently by George Fox in his ministry than the word "Light." To him, the word seemed to express more nearly than any other in the English language, all that Christ meant. Here, to him, was the source of knowledge and wisdom. The Light not only revealed the presence of evil but it was also the illuminator of the pathway to God.

Like John, this light to Fox was universally given and no darkness could put it out. To each of these writers this Light purified all who would "follow the gleam." Here, also, was to be found the source and basis of all true fellowship. In all of the writings of Fox there is nothing to suggest that he ever thought of the "Light that lighteth every man that cometh into the world" as something apart from God.

While most of the church people were interceding with a God beyond the clouds, Fox was insisting that his followers go up and down the land, answering to that of God in all men. Fox found a working knowledge of God and he sought to help others to walk in the light which was within them. A few words from his journal are never amiss.

WAIT IN THE LIGHT—DWELL IN THE LIGHT

"And wait in the Light for Power to remove the Earthly part, that ye may all witness to the Kingdom, and Joy in the Holy Ghost; that with the Light your Minds may be kept up to God, who is Pure, and in it ye may all have Unity, who in the Light of Life do walk: And let no unsavoury Speeches, nor Prophaness, nor Loosness, nor Idleness, nor Filthiness be amongst you, but be diligent, serving the Lord in the Light . . .

"And all Dear Friends, in the Eternal dwell, that as the Plants of the Lord ye may grow; and ye, who are the Vineyard-dressers, keep out the subtil and cunning Foxes who make their Holes in the Earth. If in the Light ye all dwell, which was, before the Earth was, with it ye will the tender Plants preserve.

". . . Ye Children of the Light, seek to turn many to the Light, and to Wisdom's Gate bring them, that ye may all come to be Door-Keepers in the House of the Lord . . . For God is not seen but in the Eternal Light, from whence all pure Wisdom comes. This Treasure is not seen, but with the Spiritual Eye; not received, but with the Pure in Heart and by those who dwell and abide in the Eternal Light."

Fox was not a theologian. It was from his early followers, coming with divers religious backgrounds, that a kind of Quaker theology took form. There is little doubt but that the Society of Friends would have become a far greater influence for good if they had been less concerned about theology and had more consistently followed the light of Christ in their own hearts. Men have the power to turn from the light and grope in the darkness of their own shadows but, like the sun, the very nature of God is to give light to all men.

Questions:

How is a broken fellowship an evidence of failure to walk in the light?

Why does the presence of the light produce missionary zeal?

Will the conduct of all men who walk in the light be identical?

P. M. T.

For February 23—Jesus the Good Shepherd

John 10:7-18

A SHEPHERD FOR TODAY

Many of the allegories used by Jesus to make clear to his contemporaries some great truth have lost part of their meaning for our western civilization. The one used in this lesson is a case in point.

Since sheep husbandry is not practical in the West, as it was in some parts of the East, we find ourselves spending more time explaining the customs of the shepherd and his relation to the sheep than we do in making clear the thing the allegory was supposed to illustrate. If we search our modern life through, however, we should find it very difficult, if not impossible, to find any custom which so perfectly illustrates the truths Jesus sought to leave with his hearers. The best we can do, then, is to discover how those same eternal principles operate in life today.

CHRIST THE DOOR

The statement, "I am the door," made by Jesus seems dogmatic. If we make the spirit which was in Jesus anything less than Emmanuel (God with us), it might be true but, if we agree that the spirit that was in Jesus was the personification of all goodness, then Jesus was making no over-statement, for there is no other way into his kind of a fold or kingdom except through the attributes he personified.

FALSE AND TRUE

All other doors but Christ prove to be a snare and a delusion, because the means and the end are one and the same. Men have sought to enter the fold of peace through the door of violence. They have tried to enter a kingdom of mercy, compassion, and grace through the door of justice, usually meaning an eye for an eye. They have tried to enter a kingdom which belongs to the meek by the door of their own power and good works.

It would seem that men have tried every conceivable way into the fold, but only with great reluctance have they entered through the door of humility and self abnegation. The reward of security, peace and happiness within the fold, as a thing to be sought after and worked for, can easily become the object of a selfish and acquisitive spirit.

Jesus gives a graphic picture of the would-be shepherds. They come to kill and destroy. The world has had its share of false shepherds during the three decades just passed. The people have been exploited with the promise of social and political security. Utopia and a place in the sun have been promised the people if they would only surrender their wills to their would be saviors. The results are always the same. Nebuchadnezzar, Pharaoh, Alexander the Great, Caesar, Napoleon, Mussolini, Hitler—all have left a trail of death and destruction behind them. Any people who give allegiance to any man or state above allegiance to God are inviting destruction upon themselves.

The ignonimous end of the above-mentioned leaders stands out in sharp contrast to the death of Jesus. With angels at his command, Jesus refused to use their help and deliberately took the course which inevitably led to the cross. Another great contrast was the attitude toward others. Jesus saw the peoples of all the world brought into the fold, while other leaders have risen to power by inciting one group against another. The inclusiveness of Jesus took within his care all the sheep, including the poor little black sheep. The willful wanderings of any sheep only draws out the shepherd's greatest care and solicitude.

Questions:

How can a true leader be distinguished from a false one?

Why do some people think that God has no interest in them?

Does any people have special claim on God's care?

P. M. T,

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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EDITORIALS

Discovering the Human Being

There is a permanent quest for the essential nature of man. Its progress to date has been summed up chiefly in the facts and ideas of biology, psychology, and religion. In the returns from that search, certain elements seem to appear as "laws" of body and mind. They do not vary as between races. They describe the human being as one who acts and reacts in certain dependable ways.

When these ways of reacting are seen in the group, they become patterns of "social" behavior and are studied as anthropology, sociology, social psychology, etc. On the deeper level, there is no distinction between races in the actions and reactions of men. Fundamentally they fall in one class only—humanity. Taken as groups, their cultural patterns may vary greatly, but the deeper laws of the spirit apply to all. They have common hungers that tend to be expressed in common ways.

It is that tremendous, deep reality to which we must awaken. We can no longer rightly grade any race of people downward as inherently different and inferior. When we understand these laws of life, we shall then find a new patience and a creative understanding of one another. We shall dispel the foolish idea that God made any race to serve another. Then we shall see the cultural habits, transferred by one generation to another, as a part of the explanation for the slow change of races and other groups.

There are cultures within cultures which tend to remain "walled up" by the inherited ways of interracial behavior. As we observe the laws which are negatively evident in our bad racial relationships, we shall also follow those same laws in making the better life which we must create. We should try to be sound and patient, yet insistent as we work toward a cooperative society of men.

One of the most prophetic moves in our new world life is the increasing emphasis on a bill of *human* rights. Too long have we been on the way toward human suicide because we could not divest our minds of *national* rights, *class* rights, and *racial* supremacy. All of those "rights" will appear sometime like strange museum pieces, to a more enlightened humanity in a new age that will have a puzzled smile for this, our day.

Our way toward that day is not through a radicalism of method, but a growing revolutionary faith that puts a stubborn leaven in the meal of human society—a faith that can create tensions without battles, and find answers through the formulae of common understanding. They who shout "white supremacy" are as helpless as mice barking at the moon. The very universe thunders, "No." Its laws will not break because our voices boom out for racial selfishness.

We need to understand better the patterns by which men tend to live and the laws by which they can be changed, but more important still we need to know those subtle realities of the human spirit which know no color or class. The number one problem of the world—the one which assumes increasing seriousness, is not economic or political, but racial. Basically it must be seen in terms of human realities. Our deeper interest must be in the rights of a man because he is a man and not because of his national or racial identification. We must discover and respect the human being.

Serious and Otherwise

In Germany, everything is forbidden that is not expressly permitted; in England, everything is permitted that is not expressly forbidden; in America, everything is permitted that is expressly forbidden. So runs a contribution from the Continent.

* * * * *

Gilbert Bowles from Hawaii reports again on the "Kitchen University" for two, being conducted in their home. He writes, "Minnie Bowles carries on my education while I pay tuition by washing dishes." He lists the "courses" that have been given. At the risk of drawing down upon us the disfavor of men Friends everywhere, may we suggest this as an interesting and ingenious idea. Only one thing is wrong with it—the exhorbitant tuition!

* * * * *

The English really pronounce their "L's." Americans swallow them with a kind of gargling effect. Most Americans pronounce their "R's," in fact, make them liquid. The English dilute them. There is nothing more light and pleasing in English speech than the word "shilling." It fairly tinkles as it falls from the tip of an English tongue.

Left, right, left and don't forget its left in England. It's a real feat for American feet to get across a London street. Yes, one needs to rhyme and remember it. If you turn right, you're wrong; if you turn left you're right. In catching a bus, you are right if you stand on the left. Therefore be sure you're left so you'll be right, for if you're right then you'll be left and that's not right. Hm! That sounds like the moral confusion of recent years. Perhaps the reason for American departure from driving on the left side of the street was an added assertion of independence.

* * * * *

The signs on London bars are at least honest—a saloon is a "saloon." It is, in that degree, a departure from the evasion and hypocrisy of "taverns" in America. It was a further relief to see "Guinness" rather than "Quaker" in liquor ads.

The *London Economist* recently said, "The human donkey requires either a carrot in front or a stick behind to goad it into activity." This leaves much to be added about many other incentives which lie somewhere between the stick and the carrot.

* * * * *

Friends, get this picture of the visible transfer of responsibility as seen in the General Meeting of Swiss Friends. Helene Monastier, the retiring clerk, with her hand on the shoulder of Alice Brugger, the incoming clerk, made an appropriate speech of congratulations and encouragement. Then she planted a substantial kiss squarely on Alice's cheek. The office had been transferred, by a kiss. Dare we commend that method to American Quakers in the transfer of offices? Perhaps, but with definite qualifications! At least there are many cases in which the transfers of leadership could be profitably sweetened.

E. T. E.

Some Questions About Race

By Esther Balderston Jones

IT is quite the fashion nowadays to be interested in what we call the "race problem." There has been sincere desire on the part of Christian citizens to avert riots and other disorders which followed World War I, and after tragic warnings like the Detroit riot there has been a rash of mayors' and governors' committees all over the country. The concern of the church has been well expressed by making the study of home missions this year "The Christian and Race."

Why do we need this study? The reason is that we have so many misconceptions we need educating. Another name for our misconceptions is stereotypes. One of our American stereotypes is that we think "race problem" means the trouble we whites have with Negroes, or we sometimes extend it to Orientals, Mexicans, American Indians, or even try to take in Jews, who are a religious group, and belong to almost every race. But in South Africa "racism" means the trouble the people of English stock and those of Dutch or Boer descent have with each other, and they are both white. It has nothing to do with the immense native African population.

Did it ever occur to you that a Negro-American or a native African or a Mexican in speaking of the "race problem," might just possibly be thinking of you, a white person, as a problem? Who makes the Jim Crow laws? Who disregards civil rights laws "because my customers won't stand for it if I don't"? Who refuses hotel space to Marion Anderson and Paul Robeson "because some of our patrons are Southerners"? Yes, it is quite possible that white people are problems too.

There are a few questions, among many which might be asked, which we ought to put to ourselves and answer honestly if we are to clear away stereotypes which we have never bothered to investigate, and which rule our thinking and shut us out from knowing the truth.

I

What is your idea of the Negro church? Do you have a stereotype which makes you think that all services in Negro churches are of the "shouting" type? Such churches exist, but they are also in the white group. We are missing Christian fellowship by our ignorance of Negro churches. We should help provide educational opportunities for their ministers. Are the Negro ministers or the Mexican or the Nisei included in your ministerial association? Do you consult them and ask their help when putting on community religious programs? Do your colleges and schools when offering extension and refresher courses for ministers include all? Would you welcome Nisei or Negro members in your Meeting? And what is your attitude toward segregation in the churches?

II

What do you know of the Negro home? The stereotype of many persons is that the Negro home is small and dirty and, even if they did have nice houses, they would not keep them so, and also that they like to live by themselves "across the tracks." If you ever have the good fortune to be invited to an educated Negro's home you will find it as clean and well kept as your own. There are all kinds of housekeepers in every group. But what minority Americans need is the chance to have decent homes.

Do you know about restrictive covenants in your community? When you buy property yourself do you take care that the lease contains no un-American restrictions? Are you enough of a sociologist to know that cities and communities have regular, predictable cycles of growth, and change normally from one type of neighborhood to another as the city spreads, so that it is just plain foolish to think that you can keep a neighborhood the same for time immemorial, as these covenants try to do? Just from a selfish point of view, it is not safe for cities to endure slums which are firetraps and disease breeders.

Incidentally, there is good money to be earned by concerned citizens who will join together to buy up undesirable areas and put up good housing projects. Why let Uncle Sam get all the returns from such investments? Ask Arthur Binns in Philadelphia, or Indianapolis business men. Let us be alert to housing conditions and keep after our city councils and other authorities until all our citizens have a chance at decent living quarters, whatever their means. And a final question: What is your attitude toward segregation in housing?

III

Many of us have fixed ideas not based on facts (that is what a stereotype is if you have been wondering all this time) about health among Negroes. It is true that tuberculosis and venereal diseases are more common, and that life expectancy is eleven years less than for a white person, and days lost from sickness twice as many, but surveys by reputable agencies prove this is due to bad housing and lack of play space, not to race. Do Negro citizens of your locality, who pay taxes at the same rate as everyone else, have equal access to all recreational facilities, hospitals and health clinics? What is

your attitude toward segregation in health improvement and recreational opportunities, and civil rights in general?

IV

Turning to the economic status of our Negro population, our stereotype may be that they are shiftless, lazy, unreliable and ignorant, and a general economic liability. Paul K. Edwards made a study of the Negro as a credit risk. He found that taking corresponding income groups of whites and Negroes, and figures from the credit files of representative firms in fifteen cities, group for group, the Negroes paid up better than the whites. What would be your attitude toward your work if you had to keep up a front of servility all the time?

A recent novel, *Mrs. Palmer's Honey*, by Fannie Cook, illustrates the mask which many Negroes wear at work. And when a Negro does have ambition to go into a profession or business, do we give him a fair chance? Banks will often refuse to lend him capital unless he is willing to be called by his first name and pose as the "good boy" of Mr. So-and-so, his white patron. There is no human dignity in such situations. What is your attitude on what we might call segregation of capital and of business opportunity? Are you willing to hire qualified Mexicans, Nisei or Negroes in your business or on your farm?

V

Now take the field of education. There are many otherwise sensible people who still retain the stereotype that Negroes are not educable; that unless they have some white blood they cannot learn! Anyone with experience in educational circles knows this is not true and, given the same opportunities, any one of any race is limited in what he learns only by his individual brains. It is indeed encouraging, after years of complacence, to find some of our Friends' schools opening their doors to Negro students. What is your attitude toward segregation in education?

VI

We have asked this same persistent question regarding each of five fields where the impact of our Christian faith is needed in the field of race. Now we ask it about the area which seems fundamental to all of them. What should be the attitude of Friends and all Christians toward the general problem of segregation? The most commonly heard rationalization which is used to settle this problem comfortably and quickly is, "Oh, but the Negroes prefer to be by themselves. They like it better, they do not really wish to come to our churches and schools, or hotels and restaurants. I should be conscientiously opposed to allowing them to do so for their own sakes, for they would be the objects of slights if we opened our doors to them, and we must protect them." Haven't you heard such statements?

There is certainly some truth in the old saw that birds of a feather flock together, and we know that we Quakers feel at home in our own groups. But here is the catch. We are getting together because we want to, not because some one else is forcing it on us. Suppose the general community forbade us to go to any church but our own, denied us entrance to theaters and restaurants and swimming pools. Self-segregation by preference and inclination is sometimes natural and pleasant. Segregation by law and custom is wrong.

Our Friends, Merle Davis and Levinus K. Painter, have just returned from West Africa where they have set up a new Yearly Meeting under the Five Years Meeting. It has 19,000 members—all Africans. Perhaps we need to do a little housecleaning among our ideas before too many Friends from the new Africa Yearly Meeting come to visit their parent Meetings.

In the past, our Society has had members who were willing to incur the mild disapproval or even censure of their fellow Friends and other neighbors in speaking out and acting against what they felt were national or local wrongs. Daniel Pastorius of Germantown did not live to see Friends give up slave holding, but his voice was never stilled by contemporary disapproval and eldering. John Woolman, born before Daniel died, carried on his concern and lived to see Friends cast off their own spiritual shackles which bound them to the slave system. Is not segregation today just as evil as slavery? Does it not deny the fundamental humanity of all men? We cannot work against voluntary segregation, for that is natural, but we can and ought to work as individuals and as a Society of Christian believers against the sin of legal and customary segregation enforced from without. May this be a new crusade for the Society of Friends.

Authority of Interpretation

By W. O. Mendenhall

HERBERTO Sein, speaking at a staff meeting of the American Friends Service Committee, outlined the methods of interpretation at the official gatherings of the United Nations. In successive interpretation, the interpreter must have a good memory and must be able to make and use notes accurately so that when the speaker has finished he can reproduce in the language of the hearers what has been said. In continuous interpretation, as the speaker proceeds, the interpreter translates. For example, if a Norwegian is speaking and the hearer understands French better, he adjusts his ear phones and connects with the interpreter who is speaking French, while another hearer is connected with one who is speaking English. If a Chinese is speaking, various interpreters are translating simultaneously into English or French or Russian.

As Herberto Sein pleasantly remarked, one language comes in through the interpreter's ear and another goes out through his mouth. We see at once what confusion or even disaster might result if the translation were incorrect. The speaker told us further that he enjoys interpreting for Ray Newton in Mexico because Ray gives him authority to insert anything which will make the meaning clearer, to omit any phrase or make any change which will express better what is being said. In one of his happy phrasings, Herberto added, "What comes in Newtonian sometimes goes out Sein."

While the audience was laughing, many —no doubt including the speaker—were thinking on what might be the consequences of authority in interpretation; consequences for good or ill. Only when one of us is thoroughly at home in both languages, and reasonably sure of his acquaintance with the speaker, would he be willing to accept authority. The responsibility would be too serious.

Then one realizes that God's message to man is interpreted by us, and further he is overwhelmed with the thought that we are given authority. Our interpretation is continuous in action and in life. As we interpret, the world comes to know God and his Church. We may make insertions, omissions or other changes in the communication. The interpreter must know the language in which the message comes. This may be through preaching, prophecy or the Bible. It may be a communication even more direct.

> "Words are as the chariot of Jove that carried the god, but which was not the god.
>
> "And often Jove moved free and wide without a chariot."

The interpreter must know the language of the hearer. This means he must be willing to identify himself with those for whom he makes an interpretation—by understanding, sympathy, and community of work and play. Communication must be with simplicity and patience.

Some have failed to understand and have reported in error. Others have allowed selfish desires to modify the report. Thus, many people have been misled. Though affected little by words, nearly all accept messages brought by action. The greatest over-all interpretation is by life.

The Society of Friends—with its clear teaching on direct contact of the spirit of man with the Spirit of God, and with its mode of worship in meeting where

every individual worshiper carries responsibility for his part in receiving and in expressing truth—is unique. It offers a great privilege and gives a heavy responsibility to each of its members to learn accurately the will of God for human life. He thus becomes a first-hand interpreter, as were the prophets. With this information, there is no escape from the importance of reporting, in ways which people understand, the messages from the Heart of the Universe to fearful, struggling, suffering men.

Because of the accumulation of poor and sometimes bad interpretations, humanity has had the great wars. Because of slighting many things and over-stressing others, the Society of Friends has "branches." From similar causes a more dreadful thing is that so much energy has been given to mutual, unfriendly criticism, to quarrels and divisions, that little has been available for carrying the great, essential and vital messages which have been entrusted to us.

Moving Through Two Worlds

From Germany to Switzerland

This is the continued report by the editor, on his travel experiences in Europe. Previous issues, beginning September 5, present the story to date. These articles will continue for a few issues until the story of visitation in ten countries of Europe has been completed. These back issues are available at ten cents each, or sent free to each new subscriber.

Mulhaus, in the French Zone of Southern Germany, is only a few miles from Basel in Northern Switzerland—a few miles by road, but what distance by other measurements!

In Mulhaus, symbol of German towns, there is an atmosphere of bleak emptiness. The buildings are not so much inhabited by people as they are "crawling" with individuals. Mulhaus exists after her once happier day is dead. Though her remaining buildings are occupied, they are bleak and empty in spirit. It is like movement without life—a city without a soul.

Going in a few minutes from ravaged Germany to untouched Switzerland is like waking from a bad dream. One almost rubs his eyes like an Alice in Wonderland. Sure enough, there they are — quaint buildings, winding side streets of exquisite charm, beautiful little "shops," windows filled with food, clothes, books and pictures.

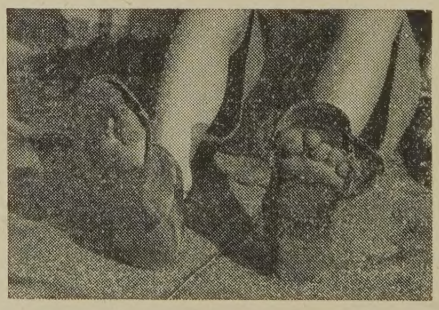
To this new atmosphere I gave myself like a swimmer surrenders to embracing water. It was a sunny, balmy day. There was a narrow street winding up a hill. Where did it lead? That didn't matter. Its silent invitation pulled me up and on. Here was something in which one's spirit could revel.

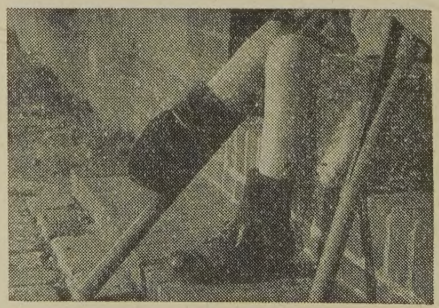
The atmosphere was exotic with an unscented perfume. Going, going, looking, listening, just loving it all, I came at last to a little book shop, lifted the latch on the door of this "old world" shop and entered. There it was, well stocked with fascinating wares. I rubbed my fingers doubtingly over the books and pamphlets which gave back a reassuring sense of reality.

Near-by were open fruit markets with large clusters of grapes and other fruits —even to bananas. Only to see ample supplies of food and other products works a returning sense of security.

FINDING INNER "SECURITY"

It recalled a story of children found in the refugee camps as Germany fell. They were children well on the way to starvation. They needed not only physical, but also spiritual renewal. Their sense of insecurity had to be changed. To do this, those in charge gave the children pieces of bread as they went to sleep at night—not to eat, but to clutch in their arms like dolls. Hugging this armful of security, they dropped to sleep with this silent whisper to their subconscious, "I shall never be hungry again."





A study in shoes . . . and feet. The shoes of this migrant boy are but a sample of thousands. The little girl is homeless. Her father is dead and her mother was killed beside her. She lost her right foot and the toes of her left foot by a grenade. The pictures are from C.R.A. L.O.G. in Germany.

It is this sound principle of psychology which makes devastation and depletion more than a physical burden. It also undermines the spirits of men. In the minds of children it may create life-long wounds that may affect their behavior in adult years, long after the cause is forgotten.

PANTRIES FOR EUROPE

It is this fact also which makes the presence in Europe of such countries as Sweden and Switzerland so important and potenial. Whereas they were often subjects of criticism for their neutrality during the war, they now are like oases of refreshment in the wastes of Europe. At this stage of war and post war history, we can be thankful that they are there. Even the most partisan militarist would now find it hard to say that they should have been in the fight.

They cannot carry the colossal relief load of Europe at the present time although they are important pantries and wardrobes for their neighbors. Not only so but, since it is Switzerland with which we are now concerned, this "playground of the sky" has been a haven of refuge for many harassed people while the war was on. A small percentage, and yet a significant number of refugees from the madness of Hitler, found sanctuary among the friendly Swiss. Hungry children came by trainloads from France for short periods of "build up." Now that the violent phases of the war is past, Switzerland plays a significant part in the relief of her neighbors.

"Don Suisse" is the name of their counterpart of UNRRA. Through this agency 30,000,000 francs ($6,000,000) a year are being spent for services of this kind. Not only so, but Switzerland is near enough, geographically, to Europe's hunger to see and feel the pain of her neighbors. She is near enough to feel closely akin to near-by populations among which so many Swiss have relatives and close friends.

THE GOOD NEIGHBOR

One can see this sensitiveness reflected in the plans and services of Swiss Quakers. They have continued their war time work into the present days. Some Friends get across into the near-by French zone of Germany with relief supplies. One of them said, "I take bundles of food and clothing across, face so many abject needs, that I come back not only with my arms empty, but wearing just enough clothes for decency." This stripping of one's body for his neighbors' comfort marks the concern of Swiss Quakers. It would not be a wise balance for us to turn our shipments of clothing and food entirely to them for delivery to Germany, but if some packages could be sent to them for distribution, leaving it to their judgment, it would be supplies and confidence well placed. The name and address is Clary Knuchel, 85, Morgartenring, Basel, Switzerland.

One is reminded constantly of the im-

portance of established groups through which relief can be effected. Such groups range all the way from Friends Meetings in Germany and other European countries to the local Meetings, Yearly Meetings, the Five Years Meeting and other Friends' groups in America. Let us not forget during these days that they, too, must be supported in order that service abroad can be rightly channeled. The Swiss Friends are a marked evidence of the need for the several established, organic centers of spiritual radiation. The Friends World Committee for Consultation is a united effort to that end.

As in Sweden, so in Switzerland there is not only the relief from the grimness of much of Europe, but also an atmosphere in which bodies and minds can function with some measure of poise. It is an atmosphere in which such people as can come from Germany for a respite would be greatly strengthened. If such arrangements could be made, it should devolve upon American Friends to support and share in the opportunity, along with the Swiss group.

It was among Swiss Friends that I caught added reflections from Germany. Some one referred to Baden as a "doomed city." Another spoke of large and empty houses in the French Zone, made so by the changing personnel in the French army. An officer would move into a requisitioned home, give the piano to his mistress and otherwise dispose of the furniture as he moved out. The officer replacing him would not want an unfurnished house so a new one would be requisitioned until a population, desperate for housing, could see eight large and empty houses on their streets.

I was reminded of the stories in the American Zone in which American soldiers and others told of American personnel burning German furniture and other effects if they were slightly inconvenient. Nice homes were ransacked, pictures cut crudely out of their frames and sent back to America as souvenirs. When Hitler's troops did it, we called it "vandalism." When our troops did it, many Americans thought of it only as a kind of justice, though in reprisal. In any case the vandalism of war becomes a kind of impersonal depredation. A soldier knows that if he does not appropriate what he can find the next one will.

Such is the life in Switzerland, whose calm peace has been invaded by the stories and the distress of nearby nations. One can sit in the relative comfort of this scenic wonderland and feel the pulse beat of fever ridden nations, for the Swiss are good neighbors.

Quaker Meetings

Again, we should remember that the work which Friends can do in and through Switzerland is due to the existence of an organized body of Quakers known as "The General Meeting of Friends." Gilbert McMasters lent a guiding hand in the early stages of the Quaker movement. He continues his helpful ministry among them. Helene Monastier has been the Clerk for several years, until the recent meeting when she turned this position to the capable hands of Alice Brugger.

As in other European Quaker groups, one sees a distinct difference between the numbers of Friends who, in separate sessions, conduct the business of the Meeting, and the Friends of the Friends who compose the conference sessions of the General Meeting. The former were about fifty in attendance, the latter about two hundred. It means something for one to become a member of a Friends Meeting in Europe generally. The Swiss Quaker group offers no exception. One joins or is received as a full member only when he, after extended deliberation both by himself and the Meeting, decides that he is, in spiritual fact and attitude, a Quaker. There is never a hurry toward larger numbers.

The General Meeting in its annual sessions was concerned with relief needs and also with the deeper spiritual problems which have arisen from war experiences. Andre Trocme of the French Fellowship of Reconciliation gave a lifting, yet analytical presentation of those problems. The difficult dilemmas that arise in war time, as between the ideals and the available choices of pacifists, were not blinked. The deeper life of the spirit was emphasized in the search for God's answer to the predicaments of evil.

It was during these sessions that the memory of Pierre Ceresole was sharpened in an appropriate service of commemoration. I remember the Spring of 1940 when he piloted me among the Friends Meetings and circles of Switzerland. He was a prophet of the first order and his death has left a lonesome place against the Quaker sky. Swiss Friends seek to fill it with a service that is in keeping with his concern.

A general meeting or conference has certain important values for a visitor, but can never equal the meetings with small circles of conversation in the several Meetings. With Edgar Dunston, secretary for the Home Service Committee of London Yearly Meeting, I visited Quaker circles in Basel, Berne, Lausanne and Geneva, after the General Meeting in Bien. Here one found the roots of the life which he saw in such profusion at the General Meeting. This is a principle of group life to be remembered in America as well as in Switzerland—there is no corporate life for the Five Years Meeting or the Society of Friends, apart from the vitality of the local Meeting.

Charm of Hills and Streets

To visit Swiss Meetings is to see, en route, the exquisite beauty of the Swiss hills and valleys. From the train window one may see long, slopping hillsides, covered with vineyards which run row upon row down, down to the shore of a distant lake. Beyond the lake, hills begin lifting the landscape upward, higher and higher, until it sharpens into mountains that are hidden by clouds or now and then glimpsed, snow crested, in a splash of sunshine. One finds himself struggling with his adjectives and mumbling such commonplaces as "wonderful," "magnificent," and then perhaps is hushed to silence as their beauty strikes him dumb.

To come from the devastation of Germany to this is almost a shock treatment. But it is not alone the untouched glory of mountains and lakes which make Switzerland the enchanted land, it is her picturesque, "old world" streets and shops. Should I have the privilege of spending an extended time in Switzerland, I should want to walk again up that winding street in Basel, live for a while in simplicity among those clean, quaint buildings and feel the life that bequeaths the strength of a wholesome conservatism—to sense those things which endure because inventions cannot streamline them out of existence or revolutions destroy them. They live because they flow deep, and retain that eternity of values which hurried, fevered living can never find.

Center for World Thought

Geneva is by no means the deserted world capital. Though at one time it boasted the seat of the League of Nations, now only a memory, there are other important headquarters in Geneva. Among them is the World Council of Churches. Meeting with Dr. W. A. Viser t' Hooft, the Executive Secretary, I was reminded of the rapid growth by which a staff of eighty persons is now maintained. It is through the sponsoring of the World Council that the Church World Service is now enlisting American churches in a relief program of large proportions.

A conference with Professor Leopold Boissier, Secretary General of the Interparliamentary Union, and with Dr. Adolf Fruedenberg, Secretary of Reconstruction and Inter-church Aid, of the World Council, gave me a better perspective of the major issues evolving from the world confusion. Professor Boissier recalled the dictum of Disraeli that people will be ruled either by tradition or by force. We then raised the possibilities of a third alternative.

It was possible to relate the strands of Quaker work to that of other world groups. A roving Secretary-Pastor finding persons and ideas that need to be related, could do important service in this time of change. Switzerland, and Geneva in particular, is the home of many world organizations and still, in many respects, the religious and intellectual capital of the world.

(Next issue the story from France and Belgium).

Negroes as Displaced Persons

By Clarence M. Cunningham

WE hear much these days about displaced persons but seldom have we used the term in connection with the American Negro. We have all been aware that the "problem" of the Negro has become acute in the North, with the accelerated migration of Negroes northward during comparatively recent years, but are they displaced persons in the sense in which we have used the word?

Agencies whose business it is to observe population trends tell us that there has been gradual migration northward of American Negroes throughout all the years since the emancipation of the slaves. Usually this move northward has represented a desire of a few of the more aggressive or ambitious Negroes to better their social and economic conditions. Rather suddenly, as we became embroiled in World War II, this migration became an exodus and, with some variation as to degree, thus it has tended to remain. Now, if we did not consider those who migrated northward in former years to be displaced persons, just how do we justify such a classification of the more recent migrants? Let us examine the pertinent factors.

We are told, when labor shortages developed in northern factories during World War I, that numerous agents were sent into the deep South to recruit Negro workers. It is also said that many of the industries represented by such agents were in reality less desirable employers than many other industries, which fact resulted in the necessity for continuous recruiting during the labor crisis, since many of those who were brought to the North remained in their employ only until they could obtain better employment in other industries. We also find that a number of northern Negroes, some of them newspapermen, expressed their interest in the plight of the southern Negro by urging him to migrate northward. The resultant impetus to the northward trek can thus be easily understood.

Need for Improved Conditions

It is not surprising to learn that the southern planter tended to resent the exodus of their workers, but he was confronted with two very distinct problems. First, his agricultural program had provided only seasonal labor for a large percentage of his employees, so that he oftentimes had no employment to offer his workers to keep them from becoming interested in the promises of the northern employers. Second, even if he had employment to offer, he could not possibly hope to match the wages offered by the northern industrialist. Consequently he turned to restrictive measures, sometimes prevailing upon railroad ticket agents to refuse to sell the local Negroes tickets to northern cities, and sometimes resorting to threats or other forms of intimidation in his attempt to prevent Negroes from leaving. These tactics were, of course, ineffectual in dealing with Negroes with initiative and aggressiveness; in fact, they tended to accelerate rather than impede the migration. As the years have passed this resentment continues to be displayed by southern whites in many localities and, in a few relatively small areas, no constructive program has been initiated to offset this trend.

Now let us observe something of the result in the North of this influx. First of all, there was considerable grumbling and muttering, not a little labor trouble, and some rioting. The labor trouble has continued to some extent. The emergence and growth of the Congress of Industrial Organizations, however, with its stubborn insistence upon fair play for the Negro worker, has been a very staunch influence during this period of adjustment. But there are many social problems which have not been so decisively handled.

Social agencies, in the North as well as the South, tend to classify the demands upon their services according to nationality and race. In such charts the situation of the Negro has generally appeared in a very poor light. We can anticipate the problems of displaced persons from other countries but we have thought of the Negro as simply representing a domestic problem. It is my contention that many of the Negroes from the South are displaced persons in as true a sense as the foreign born whom we classify as refugees.

A Different Migration

So long as the northern migration consisted of the movement of hardy souls who had the desire and the initiative to better their conditions, it could rightly be viewed as an ordinary phenomenon. The exodus from the South, which has resulted from generally unsettled economic and social conditions since the time of World War I, is something else. This exodus results from the fact that conditions in the South have become intolerable for large numbers of its people. Whether this is true because of a worsening of the conditions or because of the increased sensitivity of the people makes little difference in the net result. The fact is that large numbers of people have been shaken from their moorings and have been impelled to find sanctuary away from their ancestral homes. In their new and oftentimes quite strange environment they may have all the problems of adjustment of any group of displaced persons and a few additional ones.

Principal among the problems peculiar to the Negro is the consideration, discredited by science but supported by the emotions, that the Negro is an inherently inferior being. It appears to be this factor which necessitates a constant struggle for recognition of the right of the Negro to pursue happiness and hold a job in the same manner as do other citizens. Housing restrictions, which appear to be rooted in the same fallacious concept, are probably responsible for the greatest injustices and the greatest resultant maladjustment.

My principal aim here has been to give a general picture. There is, however, one course of action which is increasing in extent and in importance, and that is the movement toward rural areas in the northern communities. Negroes in increasing numbers are buying farm and village homes, sometimes as an investment, but in many instances as permanent places of abode.

Some social workers with whom I have been associated have observed among their Negro clients what they refer to as an "affinity for the soil." Since many of them have emerged from very unsatisfactory living conditions in the rural South, it is not surprising to find a tendency to reject all thought of rural living. It is surprising and gratifying, however, to see that many have been able to overcome that feeling of bitterness to such an extent that they are willing to explore the possibilities of developing the kind of life toward which they have a natural inclination.

The New Migration

This new migration of Negroes from northern industrial centers to the surrounding rural areas seems to offer an opportunity and a challenge to such agencies as the Rural Life Association to help in the setting up of these communities on a basis of mutual understanding and good will. The tendency on the part of some to build and live in shacks, similar to dwellings to which they were accustomed in the rural South, should be discouraged. There will be many opportunities for assistance in the development of community life.

Some rural Friends may be so bold as to invite Negroes with an "affinity for the soil" to move into their communities and share their community life. This possibility may offer Friends an opportunity to regain a place as leaders in the realm of human relations.

POLITICAL SEMINAR IN WASHINGTON

The Friends Committee on National Legislation arranged a three-day seminar in Washington for some thirty Friends and Service Committee workers during the second full week of Congress. The participants were from different parts of the country and different sections of the Service Committee, with peace section, college, and area secretaries predominating. Among those present were: Roy McCorkle, Betty Mansfield, Sumner Mills, Marjorie Allen, Wendell Hinkey, James Flemming, Olcutt Sanders, Charles Walker and Louise Young.

Senator Glenn Taylor of Idaho talked to the seminar in his office, dwelling on the need for world government, as outlined in his resolution submitted to the last Congress and calling for the establishment of a world republic. Dr. Judd, ex-missionary and now Congressman from Minnesota, received the members of the seminar and advised them not to rely on effecting changes from the side-lines. He urged his visitors to steer good men into politics, in order that the latter might be purified from within and most effectively.

Legislative techniques, especially as applied to the legislative scene by the F.C.N.L., were outlined by Raymond Wilson and James Read. A member of the State Department's public liaison staff, in an unofficial capacity, pointed out some of the efforts that his department was making to meet the criticisms of aloofness and insensibility, sometimes directed at that department. Raymond Wilson stressed the need for an enlightened citizenship by which responsible legislators in a democracy can be guided.

Legislative proposals for dealing with minority problems were discussed by Leslie Perry of the National Association for Colored People. He explained the outlook for such legislation as the anti-poll tax, anti-lynching and F.E.P.C. bills. The question of labor legislation was discussed by Kermit Eby and Gene Cotton of the C.I.O. State Department officials discussed the need for support of the International Refugee Organization and of some legislation for America's participation in the solution of the problem of the displaced persons.

Various aspects of American foreign policy were discussed at a meeting held in the State Department, where of the five officials, three were connected with Friends in one way or another. G. Stewart Brown, deputy director of the Office of International Information and Cultural Affairs, discussed the efforts of the OIC (short name for the above) to let the people of the world know more about the American way of life. Hugh Borton, chief of the Division of Japanese Affairs, took up the question of our occupation policy in Japan.

Clair Wilcox, director of the Office of International Trade Policy, outlined the steps taken so far to establish the International Trade Organization, and what the ITO may mean for world peace. John Parke Young, adviser, Office of Financial and Development Policy, described the efforts made to stabilize currencies and reconstruct the war-torn areas through the International Bank and the International Monetary Fund. Walter Kotschnig, associate chief of the Division of International Organization Affairs, compared the United Nations with the League of Nations, expressing great confidence in the superiority of the latter.

The social action secretaries of the Federal Council of Churches were also meeting in Washington. They joined in with one meeting in the State Department in which the policies on refugees and governmental policies of relief were being discussed. It seems that the Government will introduce a bill for the relief of some countries like Austria, Italy, Greece, which are not yet able to stand on their own two feet, and are especially hard hit by the dissolution of UNRRA on December 31, 1946. It is estimated that appropriations for this kind of foreign relief should total about four hundred million dollars.

The social action secretaries also met with the seminar for dinner. The program centered around disarmament and universal military training. Walter Van Kirk, secretary of the Federal Council of Churches, pointed out that a representative of that body had testified in the secret sessions of the President's commission on Universal Training. While not certain how emphatic the representations had been, Walter Van Kirk showed how strong had been the actions of nearly every recognized church body in America on this subject.

Raymond Wilson closed the sessions with a plea for an understanding among church groups of the importance of remaining alert to the dangers of draft extension, as well as of the report to be expected on universal military training from a commission, most of whose members are known to be strong advocates of conscription. He pled for the United States to take the lead in disarmament, and the international abolition of conscription, as a matter not only of national economy and international good will, but also of sound Christian principle.

JAMES M. READ,
Associate Secretary, Friends Committee on National Legislation.

HOME SPUN STORY IN COLOR

In Indiana, one of our Quaker neighbors, about thirty years ago, employed a man from Tennessee as his "hired man." This man worked during the spring and early summer. Then came threshing time. Remember those old threshing dinners? Well, the "ring" began to thresh wheat at our house and "Ep" Berry helped us as he had in years past. Some of us, when boys, called him "Black Berry," for that described his color.

The man from Tennessee was driving a bundle wagon and took care of his horses after the first men went in for the threshing dinner. There was the long table with men stowing away the grub as only threshers seemed able to do. The Tennesseean came into the dining room and saw "Ep" Berry sitting between two men, eating as heartily as anyone else. Then he reported to Mother, "Ma'am, I can't eat at a table with a Negro." (I don't believe he used the word "Negro," however.) Mother expressed her regret and said, "Very well, then, I'll fix you a place at the table in the kitchen." And that is where he ate, exhibiting some hurt dignity all afternoon.

Now this was not done in a corner. We were all anxious to see what would happen the next day. Our gentleman from Tennessee was one of the very first ready for dinner, about the second man into the dining room. Another came and sat next to him—and then came "Ep." Our newcomer seemed to enjoy his dinner. About three days later he and "Ep" ate side by side without any complaint on the part of either.

Of course, if you know farmers, you wouldn't expect something of that kind to take place without a remark; and that remark directly to the man from Tennessee. In reply he commented that "Ep" Berry was all right, just as good as the white men he knew, but added, "we don't have his kind of people down where I came from." One wonders—may be not, or may be he just hadn't got acquainted with them. At least, "Ep" really provided the basis for finer, Christian race relations by being "all right."

Have you read Rackham Holt's *George Washington Carver?* It is a good biography. It shows how the fine quality, the grand Christian character of that marvelous man broke down barriers. Both white and Negro need more fine characters.

MILTON H. HADLEY

Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided . . . —Postscript to the letter from the Meeting of Elders at Balby, near Doncaster 1656, the earliest advice on Christian practice issued by any general body of Friends.

Christian Pattern in Race Relations

Department of Race Relations of the Federal Council of Churches Annual Message

"You have heard that is was said, 'You shall love your neighbor and hate your enemy.' But I say unto you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in Heaven." (Matthew 5:43-44; Revised Standard Version)

WHEN we attempt to look out upon the world as through the eyes of Jesus Christ, we see people everywhere longing for freedom and peace. Yet people of different nations, classes and races are full of fear. We see atomic power harnessed to the engines of war and mankind terrorized by fear of a third and universal war.

In our own land, while many talk of the Four Freedoms, we see lynchings and riots, the rebirth of the Ku Klux Klan, political brigands on the march, and greed at flood tide. We see the zealous champions of white supremacy attempting to dominate by legal or illegal power, while men and women of Negro, Japanese and Indian ancestry, who fought and suffered for democratic freedom, are ostracized, beaten, and in several sections of the country even killed, as they seek to enjoy some of that freedom. All this indicates that great numbers of our people are assuming that social problems can be solved by racial and cultural segregation and discrimination based upon an outworn system of caste and class upheld by legal force or lawless violence.

Our racial problems are not merely a domestic matter but have world-wide repercussions. Our American leadership in securing a world order or justice and peace for all peoples will inevitably be fatally handicapped so long as we fail to solve the problems of racial justice in our own country.

Interracial problems can be solved only by a new approach and a new attitude. We cannot face both ways — toward a master race belief and toward the democratic principle of equality.

We cannot achieve this new attitude without the dynamic of the Christian gospel which recognizes the wrongs of the old ways; that leads us to love our neighbors and even our enemies and furnishes the strength of justice and mercy supported by faith in God.

Christian churches and their leaders are the heralds of this gospel of justice and love, which alone can create the "behavior drive" that the new day demands. In each of us the creative, transforming power of His love must be "seen and read of all men."

Creative, democratic living is cradled in our homes, in our churches, in our places of work and in our local neighborhoods and communities. We must, therefore, either build unsegregated churches and communities where our children may grow into men and women of mutual respect and understanding, who will use our abundant resources to serve and bless all, or we shall continue our slums, our ghettoes, our sharecropper plantations and our industrial job discrimination and reap the whirlwind of prejudice, hatred and of mob violence.

For a quarter of a century the Protestant churches have annually observed Race Relations Sunday, dedicated to justice, good will and fellowship among all races who dwell in our land. On this Twenty-Fifth Anniversary of Race Relations Sunday we should take stock of the advancement the churches have made and gird ourselves for the long, hard struggle ahead. The action of the churches against lynching and for fair employment practice legislation, the renouncing of segregation by some Protestant communions, by the Federal Council of Churches and by the YWCA; the work of the Commission on a Just and Durable Peace, and other efforts of like character are some of the positive achievements.

The new day, however, makes it imperative for us Christians, individuals and corporate churches, to:

1. Renounce the pattern of segregation as unnecessary and undesirable and out of harmony with the gospel of love.

2. Take effective measures to oppose movements and agencies which aim to set one race or group against another.

3. Seek an economy which will spread the abundance of our fields and factories to feed, clothe, and house the many, irrespective of race, creed, or national origin.

4. Use every means to secure employment of workers based not upon color, creed or national origin but upon character and skill.

5. Stand for equal opportunity of minority racial groups for decent housing unrestricted by legal covenants, real estate codes and community practices.

6. Work to guarantee civil rights and privileges to all.

7. Encourage the United Nations to move steadily forward toward full justice and fair opportunity for dependent and colonial peoples.

8. Seek to know our neighbors regardless of cultural, national and racial distances and share with them the riches of personal and intergroup fellowship.

9. Respect the dignity of every human being.

"God wills it . . ."

"In His will is our peace."

S-O-S FOR CLOTHING

For the first time in a number of years, orders for clothing from AFSC overseas' workers are exceeding the supply on hand in the Committee storeroom. All through the war, restrictions on shipping kept a large back-log of clothing in the storeroom; it was not more than was needed overseas, but it was more than could be shipped and distributed.

Now that additional war-ravaged countries have been opened up to Service Committee personnel and shipping regulations have been loosened, the outgo is greater than the intake, and the Committee is in desperate need of warm clothing right away.

Last year six hundred and ninety-four tons were shipped to Europe and Asia. Within the next two weeks, one hundred tons more will be on their way. After that, there are orders for ninety-two additional tons, and the clothing is not on hand. Especially needed are *shoes, men's clothing, children's clothing,* and all kinds of *warm underwear.* Many of the requests now being received are for men's clothing (underwear, suits, coats, caps, socks, and shoes), but men's clothing constitutes only about 20 per cent of the intake.

Men and boys—can you do something about it? And to all readers: *shoes* for the whole family still top the list of needs, especially low-heeled, sturdy shoes.

Thanks to many individuals and firms, considerable supplies of yard goods are being donated to the Committee, a little of it wool, most of it cotton. There is a large supply of white goods suitable for underwear and for baby clothes and diapers. Will those who could make some of this up into garments send in their requests for material to Rachel J. Cooper, AFSC Storeroom, 23rd and Arch Streets, Philadelphia.

RICHMOND MILLER TO VISIT ABROAD

Richmond P. Miller, Field Secretary of Philadelphia Yearly Meeting, has been granted a six months sabbatical leave of absence. During this time he will travel under spiritual concern with minutes, as a visiting Friend. His wife, Alice Miller, and their daughter, Alexandra, will accompany him. They expect to sail for London on April 9, and attend both London and Dublin Yearly Meetings. They will also visit Friends schools and Meetings and spend some time at Woodbrook. They will return in time for the General Meeting in Philadelphia, November 7-9. Being Field Secretary of Philadelphia Yearly Meeting since 1940 gives the visit added significance for Friends of the British Isles and America.

Hear Ye! Hear Ye! Hear Ye! . . . Friends

RELIEF FOR THE FIVE YEARS MEETING

Relief is a word which has taken on particular significance in recent years. The devastation of war and its consequent awful aftermath have touched our hearts and opened our purses to an unprecedented degree. And the end is not yet. More relief is needed for the starving peoples of the world. We shall do our share.

The leadership for the extensive relief programs in operation throughout the world today, however, has come from the church. In the last year especially, that same church has not had the support it merits from its own membership. This is particularly true of Friends of the Five Years Meeting. Our program this year, along with that of all other Christian bodies, is costing more. Rising prices always reflect in religious work because it is usually operated on a minimum expense basis.

The extension of the Kingdom of God looms today as the most important task before men. We must eventually make it unnecessary recurrently to make huge expenditures for relief which, at best, is a very poor attempt at atonement for our sins of carelessness and selfishness which bring about these conditions. The standard of living for the Kingdom of God must be placed ever higher and higher. This basic program demands at least as much of us as any corrective program should.

The cost of our *United Services* for the year ending March 31, 1947, is $98,000. To date, little more than $50,000 has been forthcoming. The Five Years Meeting needs financial relief. As a part of the extension program of the Christian Church, we need $48,000 by March 31, 1947. We must not fail.

NORMAN E. YOUNG

To all Members, Meetings,
Clerks and Treasurers:

This is an S.O.S. appeal for all Friends to get a personal concern for the keeping up of the business of our church to a high standard, and in a healthy financial condition. Perhaps you have given your share, which would be about $1.50 per member this year, toward the United Budget. We must remember, however, that many members are children without income, and others may be past earning age or may have had illness. Thus, those of us who are financially able should put our many shoulders to the wheel and complete the raising of this budget.

Think of the income taxes you have just paid for 1946, and consider how this compares with what you have given to the church. Many a boy and girl could save enough from their movie or recreation expense to take care of their share, and many a farmer could give a few bushels of grain, or a hog, or a veal calf and not feel it.

There have been many calls for contributions to relief, Civilian Public Service, and other post-war causes, and the response has been generous. That's fine, but we must not neglect our base organization which has functioned through many years to put missionaries in the field, good Sunday School supplies in our Meetings, and has promoted peace, temperance and many other Friendly testimonies.

Now is the time to make plans for raising the balance of the *United Service Budget* needed to round out our work for the year. Some Meetings or Sunday Schools make the first Sunday of each month a special day for a large collection to support the United Service Budget, while others have the duplex envelopes, in one side of which go contributions for other than local expenses of the church. Other Meetings or schools may prefer to make an appropriation from their treasury as a good measure, final gift for the fiscal year.

It has also been suggested that a special drive might be made to culminate on Sunday, March 16. Each Meeting will need to increase its contributions considerably beyond that which it gave last year.

Make sure that this subject is presented to your Meeting and Sunday School and that all funds raised are sent promptly through your Yearly Meeting Treasurer, designated for the *United Budget.*

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—MALACHI 3:10.

GEORGE H. WOOD
Member of the Finance Committee

A report on the condition of the United Budget as of December 31, 1946, including the receipts of the first nine months of the fiscal year, as compared with a year ago.

Yearly Meeting	*1945*	*1946*
Baltimore	$ 1,408.16	$ 1,518.87
California	*208.56	*63.50
Indiana	15,171.92	16,283.90
Iowa	10,940.22	9,724.45
Nebraska	1,225.13	698.59
New England	2,377.65	1,449.14
New York	1,407.02	1,960.53
North Carolina	3,835.84	3,563.74
Western	9,483.61	11,768.81
Wilmington	1,968.06	2,233.28
Other Sources	894.90	1,029.07
	$48,921.07	$50,293.88
Budget Goal for fiscal year	$88,200.00	$98,000.00
Percentage raised in nine months	55 1/2%	53 1/3%

Amount still to be raised during the last quarter of the fiscal year, $47,706.12, which equals about eighty cents per member of the constituted Yearly Meetings of the Five Years Meetings.

*California's contribution to their own missionary work is not shown.

For A Christian New Year

By Walter H. Wilson

It's not too late for a bit of reflection on the turn of the year.

ONCE more we arrive at the end of the year. For the merchant, it's inventory time. As Christians, it might be well for us to check up a bit. St. Paul, nearing the end of life's journey, said: "This one thing I do; forgetting the things that are behind . . ."

But not all people are so devout or thoughful as was the Apostle. Nor do we consider that his specific situation and statement there comprehends all the factors involved for us today. Attitudes and standards of evaluation differ widely. Many there are who assume a "happy-go-lucky" attitude toward life, taking everything for granted. Busy with the bread and butter question or pleasure or seeking the easy way, these find no time for sentimental moralizing. Anyway "it's all water over the dam and there's nothing I can do about it now." Others take the attitude of self-pity—whining, "I didn't get a fair chance, a square deal; luck was against me." These persons seek for the easy road or path—waiting for something to turn up, failing to assume any responsibility for personal growth, achievement or service. Hence they become easily frustrated, defeated, cynical, and "of all men most miserable." For them, the past holds no pleasant memories because they made no worthy investment in the way of self-development or public service.

The Christian thanks God for the good year that has passed, with its numberless blessings, and for the opportunity to live and to have had a part in the unfolding drama of public affairs. True, this sometimes calls for repentance toward God for failure or defeat or wrong doing, and it may involve the asking of forgiveness of one's fellow men for wrongs inflicted or duties neglected. To refuse to make such acknowledgments where due will defeat one's spiritual development, impair or cancel out his sense of gratitude, and destroy his rightful relationships with God and his fellow men. Occasionally we find one who says: "I never ask forgiveness or make apologies." Such an attitude has no place in a Christian farewell to the year that has passed into history.

But surely Paul would not have us forget literally everything of the past; not the wholesome, helpful, uplifting things. Surely being Christian would not require one to forget his birth date, his marriage vows, or those school day achievements; the lessons learned in business, farming, or in housekeeping; nor the realization of one's conversation or spiritual awakening. May we say, then, that it is a problem of evaluation and selection as to what ought to be remembered and conserved, and what should be discarded or forgotten.

On the supposition that one has tried to live honestly and honorably, but remembering that we have this treasure in earthen vessels and therefore probably have not measured up perfectly, may we say:

First. One may well forget all that has been a discredit, whether due to one's own misstep or to what some one else may have done in the way of hindrance, transgression or failure to respond with help in one's time of need. Failure acknowledged and regretted, or sin forgiven, need be remembered no longer. If the Heavenly Father forgives and remembers no more our sins (repented of), why should we not do likewise? If some other person has wronged you—forget it! To nurse a grievance or a grudge, to brood over some injury or wrong suffered along the way, is self-crippling and defeating.

Second. Whatever has been defiling to body or mind, to self or society—surely we'd want to forget that, after repenting of the evil and making restitution—making it right with the other fellow. The trouble so often is how to forget. We may be carrying the marks of the injury or see the ongoing suffering of those we have wronged, as in the results of unfair, unchristian economic practices, or of warfare.

Third. Once more, one may well forget whatever would hinder progress or distract attention from reaching the worthy goal one has set up. Was Paul saying, "The job ahead is so big, the goal so all-important, so challenging, that I must now dedicate all my energy and power to its attainment? Therefore, I cannot, I will not carry along any dead weight of past hindering memories or of self-achievement?" For Paul, this task, this business of being Christian and of accomplishing his Christian mission had become so vital, so all important that he said it involved his turning away from and forgetting all his once-prized record of legalistic self-righteousness. For him, it could not be "both and." It must be "either or," and he chose "that better part," the way of complete self-denial and self-dedication.

Each one of us should use care to bid a Christian farwell to the year that is past by carefully and rightly evaluating our decisions, experiences, and accomplishments or our failures and defeats. Having asked forgiveness or having made restitution where needed, we should forget whatever would hinder or defeat us and remember with profit all that was good and helpful as we move into the opportunities and challenges of the new year.

A POINT OF VIEW FROM JAPAN

American troops may have been misbehaving in Europe but they only throw into higher relief the generally good conduct of occupation forces in Japan. In the past eight months the writer has traveled widely through Japan, visiting all but seven of its forty-five prefectures. He has found a clever plan of military organization, without which the conduct of American troops might have been a different story.

By an ingenious system of checks and balances, General MacArthur has been able to control his troops and prevent, with some exceptions, brutality, rape, wholesale looting and big-scale black market activities.

The system is relatively simple. Take for an example, Kukuoka, metropolis of the southern island of Kyushu. If members of the large Air Corps units stationed there ran amok and—incredible in this instance—their officers weren't able or willing to control them, the matter would be taken up at once by the local Counter Intelligence Corps, the Fukuoka Military Government Team, the Infantry Regiment stationed near-by, and the neighboring Quartermaster Depot.

Each of these would send the story to the headquarters of its respective command. Moreover, within an hour or two the local Japanese police would telephone the story to their own national headquarters, from whence the Japanese liaison section would send it to the Public Safety Chief on MacArthur's staff. The attitude of the Corps, Eighth Army and General Headquarters would be such that the Pacific Air Command would take remedial measures promptly and firmly.

In nearly every prefecture in Japan where Allied troops are stationed, there are, as in Fukuoka, two or more units, each reporting to a different command. Each is jealous of its own rights and the role it plays in occupying Japan and in winning its people to the cause of democracy. Military Government Units and Counter Intelligence Corps detachments in particular are sensitive to their responsibility of demonstrating the American spirit and creating a fertile soil for democratic seed. The men of these two organizations do not office together or sleep in the same billets—in most cases do not share even the same amusements.

Conspicuously short in Japan in recent months have been Army chaplains. These men, because of their opportunity to hear reports from native Christian leaders and complaints from their own men, have been able to forestall much misbehavior among the troops. At a time when the quality of some of the new recruits is a subject of criticism, the shortage of chaplains is a potential source of danger.

BY HOWARD VAN ZANDT,
Worldover Press Correspondent

EXCERPTS FROM AFRICA

By MERLE L. DAVIS

Merle L. Davis, Administrative Secretary of the American Friends Board of Missions went with Levinus K. Painter to the Friends Africa Mission, Kenya Colony last fall. The chief occasion was the setting up of East Africa Yearly Meeting. The following are excerpts from his stories:

IN EAST AFRICA FRIENDS MEETINGS

The care which is taken in the preparation of candidates for membership is interesting. When an individual expresses a desire to leave his former religious practices and become a Christian he is received as an *enquirer* and placed under the care of the elders of the local congregation. During a period of approximately six months he will receive instruction in the Bible and in the meaning of Christian living. At the end of this period those who are recommended by the local congregation are received by the monthly meeting as *associate* members. This term does not refer to children as with us in America, but to the stage of progress in becoming full active members regardless of age. The ages of the two hundred and ninety-nine associate members received into full active membership last Saturday varied from fifteen to sixty-five. These associate members are under the instruction and observation of the monthly meeting for a period of approximately two years. During that time they receive instruction in Bible, the meaning of Christian living and the faith and practices of Friends. At the end of the period those who are recommended by the elders as having lived consistent Christian lives, and attended and supported the meeting faithfully, come before an examining committee to test their knowledge and testimony of faith. When passed by the committee they are received into full active membership at the next monthly meeting. For many this is the happiest moment of their lives.

AN AFRICAN WEDDING

On another day, Sunday, we went with Paul and Alice Barnett to their home in Lihranda to take pictures of a wedding on Monday. The bride-to-be was a girl who had helped in the Barnett's home for a few months. Since her father was not living, the arrangements for the wedding had been made between the bridegroom and one of her uncles who assumed the responsibility of her father. At the appointed time the wedding party of a dozen girls dressed in white came to the meetinghouse carrying the bride's banner floating like a flag from a pole.

As they entered the church Yohana Lumagi, the leading elder of the meeting at Lihranda presided as the marriage officer, assisted by another elder. The wedding party sat in the center sections of the two front benches. The ceremony consisted of a hymn, prayer, Bible reading, an address of admonition by the leading elder, reading of the official vows and statement of "I do" by the bride and bridegroom, a prayer of dedication, and the signatures of the interested parties and witnesses. After the party marched out of the church and posed for pictures, all mounted a flower decorated truck waiting for the occasion to take them to the wedding feast and then to their own home which had been prepared in advance. In keeping with the custom, the party went off singing happily.

THE MARRIAGE DOWRY

We were interested in taking pictures not only of the wedding party, but also of the four cows which the bridegroom had given to the uncle in exchange for the wife.

As it is quite impossible for the people of one civilization to think of the customs of another civilization with unprejudiced minds. I am sure that we in America cannot view the marriage dowry of these people as they themselves do. It has grown out of their environment of the past. Cows have been a very important part of that environment, but not in any sense to be worshipped as among some people of India. Not only are many of the tribes of this area primarily cattle raisers, but for all of them cows have

DANISH YEARLY MEETING

Some of those attending the Danish Yearly Meeting, September, 1946, were: *Seated,* reading from the left: T. S. Jensen, Martha Marcussen, Elise Thomsen, Olga Berge (Norway), Erik Bergman (Sweden), Elizabeth Page, (America), Ann Spackler (Holland), Inga Bergman (Sweden), Errol T. Elliott, (America), R. Halfdan-Nielsen.

Second row, standing: M. Quortrup, Kristian Friis, Ellen Halfdan-Nielsen, Ove Halfdan-Nielsen, Svend Jensen, Robert Davis (England), Thyra Folke, Nancy Foster (America), Debora Halfdan-Nielsen, Mrs. Kaj Nielsen, Fuger Clausen, Charles Marland (England), F. Folke.

Third row, standing: Elna Hundrup, Mrs. Svendsen, Mr. Svendsen, Nelly Roed, Karen Nielsen, Esther Hildestad, Margaret Worsdell (England), Karen Bjornsby, Kaj Nielsen.

been the evidence of their wealth. They have been far more desired than a bank account. Furthermore, since the women have been the cultivators of the soil in the past, a wife has been valued not only as the mother of a man's children, but as a source of income, both to the father before she is married and to her husband. Since the young man who marries the girl takes away from the father a source of income by taking the daughter, it is considered proper that he should in some way reimburse the father for that which he takes away. After daughters, cows have been the most prized possession of the people.

Furthermore, the cows constitute a pledge of fidelity. They are a living material pledge that has intrinsic value, not "just a piece of paper." If the cow should die, under certain conditions, the young man would have to replace it with another. Or if the wife should prove to be unfaithful to her responsibilities, or leave her husband, he might demand the return of the cows.

The church recognizes the validity of the marriage dowry and the Lihranda Monthly Meeting recently sought to regulate it so that certain abuses might be eliminated. We have asked a number of church leaders what elements in their present customs should be retained in the future Christian civilization. Most of them included the marriage dowry. One outstanding leader qualified his statement by saying that the dowry must be retained, at least until the people come to recognize some other pledge as binding.

This may seem queer to us but if some third party should judge between the American and this African custom, on the basis of the permanency of marriages the vote would be overwhelmingly in favor of the African.

WHY SELL SICKNESS?

Alcoholism, we are now being told, should no longer be looked upon as a moral evil. It is physical sickness. All right let's take their word for it.

Do you know any merchant brash enough to offer typhoid fever germs for sale? Have you a store in your town where you can buy tuberculosis by the pill or bottle? No? You say the law would step in and stop THAT, in a hurry?

But do you have any liquor stores in which alcoholism is sold? It's a safe bet you do. You can buy it by the drink, bottle, or case in most counties in this Union, and what's more, the dispensers of this sickness advertise wherever they please.

Why are they allowed to do this?

—*Christian Herald*

For Younger Young Friends

A SURPRISE FOR BETJE

By Ina E. Lindsley

Elsa was the little girl who had come to live across the street from the house where Jean lived. She had come from the far off land of Holland and she wore the strangest clothes. But what surprised Jean was to see a doll dressed in the same queer way. The yellow-haired doll that Elsa played with, wore a long blue skirt with a white apron that had no bib. She wore a pointed white cap, too, and a white kerchief was folded around her shoulders.

"I know why Elsa wears such funny clothes," Jean told her friends, Mary and Donna. "All the little girls in Holland dress that way. And Elsa's mother hasn't had time yet to make new dresses that are like ours."

"But the doll!" Mary and Donna were as puzzled as Jean. It was queer to see a doll dressed in such a strange way.

A few days later Jean told Mary and Donna that the doll's name was Betje. By this time Jean knew the reason that Elsa played with Betje all the time. Elsa's mother had told her. It was because the little girl from Holland was lonesome in this new home.

"I wish we could think of a surprise for Elsa," said Jean, puckering up her forehead to think hard.

"Yes," nodded Mary and Donna.

"I know!" cried Jean at last. "Make a new dress for Betje. Elsa's mother says she loves that old doll more than anything."

In no time at all the little girls were flying around to find the things that would be needed to make the strange clothes that Betje wore. Before the new clothes were finished the three little girls went across the street to play with Elsa. Elsa took the girls in the house to show the new school dress her mother was making for her.

"I am afraid we have made a mistake," Mary said when she and Donna were back at Jean's house. Elsa likes American things best. It was too late to change now. So the next day they took over the surprise for Betje as soon as the pointed Dutch cap was starched. Elsa's blue eyes opened wide when the girls came in with the new clothes for Betje. She could hardly wait to put them on. The girls could tell that Elsa was pleased. But Jean asked anyway if doll clothes like Marilyn's would have made a nicer surprise for Betje.

Elsa shook her head emphatically. "No" she smiled, "Betje, mijn eigen popje, will be a Dutch doll always. "But I," she said, "I—want to be an American like you!"

National Committee of
Christians and Jews

EDITOR TAKES ISSUE ON RACE

Recently the Methodist congregation of Mendenhall, Mississippi, adopted resolutions which embodied the following statement: "We recognize the sovereign will of God in bringing to pass the various races of the world . . . that he lifts and casts down the races that he blesses and curses; that he sets bounds that they cannot pass; that he has forbidden as unwise the mingling of the races."

To this resolution another Mississippian, George McLean, publisher of the Tupelo *Journal*, responded editorially: "The Mendenhall congregation says God has blessed the European white race and cursed the rest. Hitler had the same idea, but he narrowed the white race to Germans. Kill UNRRA. Stop the sailing of famine relief ships. Close the world bank. Close the hospitals that serve non-whites. Abandon the United Nations. Call home the statesmen who sit at the same table with Chinese, Ethiopians, Indians. They are accursed. Such mingling is unwise, say the Mendenhall religionists. Make haste to dig graves for the mighty European race. The stone age is coming again. Two-thirds of the earth's inhabitants are unimprovable. Cease your efforts, world; let the jungle grow."

CONTRIBUTORS

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THE DEVOTIONAL LIFE

THE LIFE UNTO GOD

Selections by ARDIS MICHENER

. . . to be a man born of God, a man hat wars not after the flesh, a man of he Kingdom of God . . . that means to ive beyond time and age and men and he world, to be gathered into that life vhich is Eternal.

JOHN SALTMARSH, 1647

* * * *

Let not anything straiten you when God moves.

W. DEWSBURY

Epistle from *York Tower*, 1660

* * * *

Be faithful in the life and power of the Lord God and be valiant for the Truth on he earth; and look not at your sufferngs, but at the power of God; and that vill bring some good out of all your sufferings; and your imprisonments will each to the prisoned that the persecutor risons in himself . . . So be faithful in hat which overcomes and gives victory . . There was never any prisons or suferings that I was in, but still it was for ringing multitudes more out of prison. . . . Here you will come to love God above all, and your neighbors as yourselves. Nothing hurts, nothing harms, nothing makes afraid on this holy mountain.

GEORGE FOX

* * * *

O, how beautiful is the spring in a barren field, where barenness and deadness fly away. As the spring comes on, the winter casts her coat and the summer is nigh. O, wait to see and read these things within. You that have been as barren and dead and dry without sap; unto you the Sun of Righteousness is risen with healing in his wings and begins to shine . . . O, mind the secret springs and tender plants. Now you are called to dress the garden. Let not the weeds and wild plants remain. Peevishness is a weed; self-love and self-will are weeds; pride is a wild plant; covetousness is a wild plant; lightness and vanity are wild plants, and lust is the root of all. And these things have had a room in your gardens, and have been tall and strong; and truth, innocence, and equity have been left out, and could not be found, until the Sun of Righteousness arose and searched out that which was lost. Therefore, stand not idle, but come into the vineyard and work . . . And he that is the Husbandman will pluck up the wild plants and weeds, and make defence about the vines. He will tell you what to do. He who is Father of the vineyard will be nigh you. And what is not clear to you, wait for the fulfilling.

JAMES PARNELL

Epistle to Friends from prison.

NEGRO WINNERS IN NOVEMBER ELECTIONS

In the elections of November 5, two Negroes, W. L. Dawson and A. Clayton Powell, Jr., were returned to Congress, and thirty-eight were elected to the legislatures of Colorado, Illinois, Indiana, Kansas, Massachusetts, Michigan, Missouri, New Jersey, New York, Ohio, Pennsylvania, Vermont and West Virginia. In addition, three legislative incumbents held over, making a total of forty-three who in 1947 will occupy legislative seats, state and national. Of those elected this year, twenty-four were Republicans and sixteen (including the two Congressmen) were Democrats. Six will occupy seats in the Pennsylvania legislature, six in that of Illinois, five (including one woman) in that of New York, four each in those of Indiana, Missouri and Ohio, and two in that of Colorado. Several other states, including Kentucky, will have one each.

WHAT WILL YOU BID?

What will you bid for a rug of green
That is smooth and free of each tinest weed?
For an old stone wall where a willow's lace
Droops at is feet as in pentinent need?

For a low white cottage nestling close
To earth that is loved with a tender love?
Forsythia bent with its weight of gold
And an arch of heavenly blue above?

What will you bid for the woods of pine
That spread great branches against the sky?
For the curve of a robin's crimson breast,
And the loveliness of a butterfly?

And what of a pool that glints in the dusk
Like a silver mirror of misty light?
For the fragrant scents that the garden holds,
And the breathless wonder of every night?

Oh Bargainer, bid high—bid high:
This is beauty you wish to buy!

SHEILA STINSON

DISTANCE

Doubt stretches out the lonely miles
And makes the goal seem far;
Beyond our nearest estimate
We cannot gauge a star
By any rule or measure—
How many leagues may be
Between the dream and dreamer . . .
Record Infinity!

MAE WINKLER GOODMAN

HOLD THE HEART STILL

There are things too lovely to be gathered,
That will perish at the slightest touch of hand:
Behold the molded petal . . . how it withered
Even at the wind's breath, and understand

That loveliness is a delicate, a fragile thing,
A wisp, a cloud, a breath in the blue air,
Lighter than flake of snow, or butterfly wing;
Hold only the knowledge of its being there—

Cherish the hour: sun lifting over the hill—
A pool at midnight cupping a single star;
But do not reach for them; hold the heart still . . .
Beauty is near; it is only we who are far.

MAE WINKLER GOODMAN

SPRING'S RETURN

She came across the hills today,
Slender and fair and sweet;
Wearing a cobweb gown of lace,
Flower-petals at her feet.
Her starry eyes were dream-filled, gay,
Young laughter curved her lips;
She scattered crocus blossoms wide
From pale slim fingertips.
Her soft voice whispered like a breeze
That held all fragrant things;
She brought romance and love and hope:
Gifts from a million springs!

SHEILA STINSON

LITERATURE
IN REVIEW

PROBLEM FAMILIES

An Experiment in Social Rehabilitation

Pacifist Service Units,

6 Endsleigh Street, London, W. C. 1, England

pp. 72; Two shillings and Sixpence

This is the record of the experience of some small groups of English Pacifists, working with the rehabilitation of "problem families" at the lowest level of poverty and disorganization. It is a moving record, and one wishes that every Friend could read it. It is a record on the one hand of the abyss of degradation and misery to which humanity can sink, and it is a testimony also to the power of patient, loving souls in raising people from that abyss. It is not a record of unbroken success. There are people that are beyond help, but there are enough cases on the borderline, where a little help goes a very long way in restoring self-respect, to make the kind of work these units have been doing of immense value.

The work has been a pioneering effort in more ways than one. From the side of the pacifist it has opened up an avenue of service which goes far to meet the needs of those who want a more "positive" witness. From the side of the social worker and the social reformer it has demonstrated the necessity for treating the problem family as a single unit, and the great value that lies in having someone whose job it is to look at the problems of a family as a whole. Too often, organized society makes its impact on the problem family through a variety of unrelated channels—the truant officer, the medical officer, the public assistance officer, the sanitary inspector, and so on. It is nobody's job to look at the problem of a family as a unit, and it is this job, more than any other, that the service units have tried to fill. Often the work has started by simply washing a filthy floor or helping with housework, but the object has been to provide the family with a true friend who can enter into their troubles and difficulties.

In a day when the expression "In the Service" has come to mean "specialized in the art of killing," it is a welcome relief to find an expression of service which is devoted to raising those who have been defeated in life to a higher plane of living.

KENNETH E. BOULDING

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"Bible Readings" is the name of a pamphlet which presents Jesus' ideal of a unified world. It is published by the Friends World Committee for Consultation and may be secured from the American Section of that Committee at 20 South 12th Street, Philadelphia 7. It presents readings which forshadow the ideal in the Old Testament, and those which present Jesus' teachings on a unified world in the New Testament. Price ten cents.

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The Church and Race Relations is the title of a study by the Department of Research and Education of the Federal Council of Churches, 297 Fourth Avenue, New York 10. It appears in Information Service and may be secured at five cents each.

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The Commission on Evangelism of the Federal Council have prepared a booklet, *The Fellowship of Prayer*, daily devotional readings for the Lenten Season. It is not designed alone for reading but also it is an invitation to prayer. This may be secured at three cents a copy through the Federal Council at 297 Fourth Avenue, New York 10, New York.

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Color and Conscience is the name of a book by Buell G. Gallagher and published by Harper Brothers. It is a book of 244 pages and sells for $2.50. Edwin R. Embree, president of the Julius Rosenwald Fund, writes " . . . A thoroughly and carefully documented report so brilliantly written that it is as exciting as a historical novel." *The Saturday Review of Literature* also says, "Dr. Gallagher has written an excellent primer on the race question . . . a damning indictment but obviously a correct one."

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The Northern Baptist Convention, 152 Madison Avenue, New York 16, New York, has produced a pamphlet, *A Primer on Race*, which sells at eight cents each single copies, or five cents each in quantities. It is a very clear and elementary type of presentation, particularly good for initiatory education on race.

ON YOUR RADIO

Enthusiastic endorsement by religious leaders of many faiths has resulted from the previewing of a new public service radio program, "The Greatest Story Ever Told," which will be heard at 6:30 p. m. (E.S.T.) each Sunday over the coast-to-coast network of the American Broadcasting Company. The opening program January 26, was a dramatization of the story of the Good Samaritan. Conceived and written under the supervision of Fulton Oursler, internationally known writer, Bible student and a senior editor of the *Readers' Digest*, prominent Protestant, Catholic and Jewish churchmen have been invited during the past several weeks to listen to and comment on advance recordings of the program.

NEW RURAL LIFE EMPHASIS

Clarence Cunningham of Vandalia, Michigan, Negro farmer and social worker, was elected to the Board of Directors of the Rural Life Association at the annual business meeting held at Earlham College, December 14. He has agreed to assume direction of a project looking toward the recruiting, training and placing of suitable Negro people as farmers, mechanics, physicians, surgeons and dentists on the land and in small communities. Contact will be made with Quaker, Brethren and other church-related colleges in order to facilitate this work.

There has already been some movement in this direction on the part of Negroes who are migrating from Gary and Chicago to rural areas.

Friends and others can aid this movement by finding job openings and helping to create attitudes of understanding that will make these new settlers welcome. A committee, "Racial Minorities on the Land," will be organized with Clarence Cunningham as chairman. Suggestions and comments should be directed to the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana.

PLOT UNCOVERED

Attorney-General Eugene Cook of Georgia did his country a memorable service on December 10 when he officially reported to Governor Arnall that the Columbians, Inc., an anti-Negro and anti-Jewish organization, was seeking to establish a Nazi-like government in America. The report was based on numerous records taken from the Columbians and affidavits sworn to by two former members of it.

The data now in Governor Arnall's hands accuses the Columbians of plotting the intimidation and injury of people belonging to certain religious and racial groups: Negroes in the South, Jews in big cities, Mexicans in the Southwest, and Orientals on the West Coast—of possessing a list of ten "enemies" to be "beaten up or lynched," among them being Ralph McGill, editor of the *Atlanta Constitution*, Dan Duke, assistant attorney general, and Representative Helen Douglas Mankin of Georgia—of conspiring to have innocent citizens arrested on false charges—of assembling a private arsenal of deadly weapons—of bombing a home in Atlanta—of corruptly influencing minors to incite the commission of crimes.

WILLIAM C. KERNAN

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

from JOHN 12:35, 36

QUAKERDOM · AT · LARGE

Orval H. Cox, pastor of Marshalltown, Iowa, Meeting, left on December 2, for a visit to the mission stations in Jamaica and Guatemala, stopping briefly in Havana, Cuba.

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Reginald A. Smith, a Quaker, has been appointed editor of the *British Weekly*, non-Conformist religious newspaper. A member of the editorial staff of the *Manchester Guardian* since 1934, Smith became editor of the *Manchester Guardian Weekly* in 1943.

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Lenora Cammack of East Whittier, California, plans to return to the mission field in Honduras in January, and hopes to be able to attend the annual conference in Chiqiumula, Guatemala, in February. Dorothy Cammack will join her daughter there.

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From the Los Angeles Friends center comes the suggestion of an overseas bundle party, admission to which is an overseas bundle with a prize for the biggest bundle. Circulars should also give address to which goods or money may be sent.

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In the issue of *Time* for January 20, the Quaker work at Cuautla, Mexico, was interestingly presented. Raymond and Helen Binford are the directors of this unit of good will which is being expressed mainly through medical service under the supervision of local Mexican authorities.

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Lowell Wood, a member of Minneapolis Meeting, has made a model locomotive that took him three years of his spare time to build and on which he won a national prize. His two-foot likeness of a light engine of the Atlantic railroad was judged best locomotive in a contest sponsored by *Model Railroader* magazine.

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The placement service of the American Friends Service Committee has as its purpose: To provide employment opportunities for trained Negroes of skill and promise in fields not traditionally open to Negroes—where all races may work creatively and harmoniously together. To facilitate employment opportunities for other "minority group" workers, where such service is not provided by other agencies.

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Lydia M. Cammack writes from Whittier that Christmas brought many remembrances from scattered members of the Norwalk Friends Japanese Church. The pastor, K. Ishikawa, now in Chicago, has organized a little union church, while his son is working for the Service Committee, visiting recently in Whittier in its interests. Her first word from a pupil, K. Katsnyama, a business man in Japan, was just received.

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Merle L. Davis, Administrative Secretary to the American Friends Board of Missions, and Levinus K. Painter have returned from their visit to the mission stations in Africa and Palestine. As representatives of the Five Years Meeting they officially set up the East Africa Yearly Meeting in Kenya.

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Through the milling company at Tecumseh, Michigan, of which Perry Hayden is president, over four thousand dollars have been turned to relief through the American Friends Service Committee. This came from the wheat tithing project which Perry Hayden has fostered. He is a member of Ohio Yearly Meeting and very active in stewardship work.

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The names of well-known Friends appeared in a Washington newspaper recently as the Irving Street meetinghouse was pictured and depicted in history and its present functions. It is the meetinghouse in which Herbert Hoover as President worshiped during 1929-1930. Jeanette Hadley is the present Clerk and Sallie R. Weatherald is Recording Clerk.

NEWS OF OUR MEETINGS

The Meeting in Marshalltown, Iowa, is nearing their goal of $1,000 for foreign relief, to be sent the Service Committee. Two Christmas programs were given in the church in December, and the offering for white gifts amounted to $133.

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On January 18, Marion, Indiana, Friends entertained a regional peace conference. The Quarterly Meetings represented were Wabash, Portland, Fairmount, and Marion. Harold Chance and Purnell Benson were the leaders. Murray C. Johnson was the host pastor.

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Montclair, New Jersey, Meeting will hold another forum on February 9, with Arles Brooks, secretary of the Prison Committee of the Service Committee, as speaker. He will discuss the spiritual issues involved in conscription and our dependence upon laws and courts. Tea is served at 5:30 and the forum is at 7:00 p. m.

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The Friends Meeting at Sawyer, Wisconsin, observed January 12, in commemoration of the hymn, "The Old Rugged Cross." This hymn was first sung by its author, George Bennard, on January 12, 1913, in the Sawyer meetinghouse. A special program was given with other denominations participating. Central to the program was a historical play, "The Birth of a Song," depicting the creation of George Bennard's hymn. They have proposed a nation-wide Sunday observance.

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Following Monthly Meeting, December 31, a large group of the membership of Wilmington, Ohio, Meeting gathered to discuss plans for future remodeling and redecorating of the church building. The architect had prepared drawings and plans for the addition of several Sunday School rooms, a recreation and chapel room, a reading room, pastor's study, and a completely new heating plant. The trustees and finance committee were instructed to proceed with plans for securing the necessary funds for these extensive improvements.

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Mooresville, Indiana, Friends have a series of special Sunday night meetings planned, January 26 through February 16. The first one was addressed by Errol T. Elliott, editor of THE AMERICAN FRIEND, on "Our Christian Responsibility to Europe." The second, on February 2, was by Dr. A. B. Benninghoff, professor of Franklin College, on "Our Opportunity toward Japan." President Thomas E. Jones will speak February 9. The final meeting will be addressed on February 16, by Rabbi Maurice Goldblatt of Indianapolis on "The Jew is here. What are we going to do with him?" These meetings are proving very stimulating to a good attendance.

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Friends of Earlham, Iowa, held their semi-annual fellowship dinner in the dining room of the meetinghouse on a recent Sunday. Following the dinner, CPS men who had gone overseas with stock cargoes and returned servicemen held an interesting panel discussion of their observations of conditions in countries throughout the warring world. On Sunday, December 23, the Children's Department of the Sunday School gave a short and impressive program, portraying the nativity story in picture interpretation and song. At this time, white gifts were received, in the amount of $218 for the Service Committee, as well as gifts for the Lintons to distribute to the children in their work in Tennessee, and for Friendsville Academy. On the evening of December 18, Earlham Friends were privileged to have Fred and Alta Hoyt give an account of their work in Africa, showing pictures, and interpreting the work of the mission.

No Room in the Hotel, a playlet, was given by the high school group of Christian Endeavor on December 15, at East Whittier, California, Meeting. A silver offering was taken for missionary work supported by this group. At the Bible School Christmas program on December 20, white gifts amounting to more than seven hundred dollars were given, principally for the work of the Service Committee, missions, milk, food and seeds for Europe. Candy was given to the children present. On the evening of the 17th, a cantata, *The Story of Christmas,* was presented by the senior choir. Two hundred of the six hundred and fifty school children in Whittier community come to the East Whittier church one day each week for classes in weekday religious education. John S. Kimber, Jr., choir director, is also director of this educational program.

* * * *

Jonesboro, Indiana, Meeting observed Christmas on the evening of December 22, with a large audience in attendance. The primary department, under the direction of Edna Baskett and Freda Lloyd, provided readings and musical numbers. The church choir and men's quartet, led by Joseph Baskett, sang carols. Later several of those participating in the program went caroling, visiting shut-ins and elderly people. The Women's Friendly Bible Class remembered thirty shut-ins with baskets of fruit. Delmar Mock has introduced a Bible reading contest which is creating interest. Cottage prayer meetings are now being held. Two classes are particularly active—the junior class of both boys and girls frequently have a one hundred per cent attendance, while the high school group is large and attendance very gratifying.

* * * *

During the year of 1946, Portland Meeting of Friends, Portland, Indiana, have been active in the work of the Master, showing their faith by their works. One hundred and sixty-four new garments were made; six hundred and seventy-six good used garments given; ninety pieces of infants' clothing, some comforts and blankets were packed and sent to the American Friends Service Committee for Overseas Relief. A large box of comfort material was sent to Tennessee Mountains. Several boxes of food were packed and mailed direct to individuals in Europe. A grain fund was sponsored and one thousand dollars was turned to Stanley Hamilton of the Rural Life Association for European food relief.

During the month of November, the meetinghouse was redecorated with an expenditure of over thirteen hundred dollars, and no one was asked individually to contribute to this fund. A Rally Day and rededication service was held on Sunday, November 24. One hundred and twelve were enrolled in the church school, and one hundred and twenty-six were present for the worship hour. The church was beautiful—the lovely flowers given by our church school superintendent, the special music by the adult and junior choirs, the message of inspiration by George Davis, guest minister, and the Unseen Presence in the Midst made it a great day of spiritual uplift.

One of the classes has since given new chairs for the pulpit, which are greatly appreciated. A Christmas program was given on the morning of December 15, by the children, followed by a Christmas message from Henry Gast, guest minister. Seventy-seven joined in the spirit of this unified service. We close the year 1946, with grateful hearts for a little group of Christian people who are standing in the gap with a mind to work.

HORIZON

The Federal Council of the Churches of Christ in America holds it biennial meetings and special conferences only in those hotels where all races may secure equal accommodations. This witness is warmly commended by the racial minorities involved.

* * * *

Despite protests from organizations acting on behalf of the Australian aborigines likely to suffer inconvenience and economic loss, if not greater dangers, the Australian government has decided to go ahead with its plans for an experimental rocket range in the center of the continent.

Worldover Press

* * * *

The Transvaal Congress of the Nationalist Party in Pretoria, Union of South Africa, went on record against the issuance of further trading licenses to Indians, in favor of the curtailment of existing licenses, and for a ban on all Indian trading in European areas. Europeans traders with Indians were labelled, by a resolution which was adopted, as traitors to the European population.

Worldover Press

* * * *

Progress has been made in race relations during the past two decades, according to the special January number of *Survey Graphic* to be published January 24, devoted entirely to segregation. The number, entitled, *Segregation: Color Pattern from the Past—Our Struggle to Wipe it Out,* is brought out in conjunction with the third-of-a-century anniversary of Survey Associates, a non-partisan, educational society organized to promote the common welfare.

* * * *

The extension to Negroes of equal opportunities for hospitalization, education and suffrage, freedom from economic discrimination, equal wages for equal work, and enactment of a Federal anti-lynching law were among recommendations accepted by the recent Baptist State Convention of North Carolina. These recommendations were embodied in the report of the Convention's Committee on Social Service and Civic Righteousness, which was accepted by the Convention.

* * * *

The Christian church has played a significant role in influencing the United Nations to adopt as one of its major purposes the securing of fundamental freedoms for all people without regard to race, religion, sex, or language, Dr. O. Frederick Nolde, associate director of the Commission of the Churches on International Affairs, declared in an address before the 53rd annual meeting of the Foreign Missions Conference of North America.

* * * *

Cambridge, Massachusetts, police are going to study inter-racial relations and religious understanding. The Cambridge Police Institute will offer courses on those subjects. Former Police Chief Joseph T. Kluchesky, of Milwaukee, who has gained national fame on interracial problems, will preside over the course. The interracial phase of the police school is sponsored by the community relations committee of Cambridge and the Cambridge Community Council.

* * * *

At least one thousand people in Warsaw are getting enough to eat this winter—enough at any rate to keep strength in their bodies and the fear of hunger out of their minds. Each day they get a plain-balanced meal; for most of them it's the first they've had in many long years. These life-giving meals have their origin in America, in the generosity of American church people. Operating expenses are paid out of $10,000 grant made by the World Council of Churches at Geneva, from funds contributed by American churches through Church World Service, the United States interdenominational relief and reconstruction agency.

* * * *

Five thousand apprentices and young workers in Hungary, are being provided with supplementary daily rations of fifty calories of basic foods under a project inaugurated by the American Friends Service Committee. Hungary is the ninth European country now being helped by the Quakers. According to Lester Raltson Thomas, leader of the Budapest mission, the rations are being distributed without party, race, or religious discrimination. In addition, fifty tons of clothing have been distributed by the Quakers, and other relief shipments are on their way to aid adolescents at centers to be established in various parts of the country.

Religious News Service

* * * *

Development of a new "group evangelism" technique designed to accelerate the work of Christian missions overseas, was recommended in a special report presented to the opening session of the 53rd an-

nual meeting of the Foreign Missions Conference of North America. The Conference represented one hundred twenty-three Protestant mission boards and societies in this country and Canada. Core of the "group evangelism" method, the report explained, lies in reaching the rulers of people, securing their adherence to the tenets of Christianity and the resultant adherence of their countrymen, and then giving this "nominal impact" depth and content by follow-up work of teaching missionaries.

Missions Bible Relations

BIRTHS

WILLIAMS—To Wilbur F. and Herma Williams, a daughter, Linda Lou, on January 2, at Asheville, North Carolina. They are members of College Avenue Meeting, Oskaloosa, Iowa.

WOOD — To Lewis and Edna Wood, members of Jonesboro, Indiana, Monthly Meeting, a daughter, Pamela Jane, on November 10.

WORRALL — To Fallis and Nydia Worrall on January 21, a daughter, Dorothy Jean, in Minneapolis, Minnesota.

MARRIAGES

GUYER-HAUK — Irene Fern Hauk of Peoria, Illinois, to Allison Leon Guyer of Hutsonville, Illinois, at the Bethel Bible Church, Edwards, Illinois, with Perley D. Guyer, uncle of the groom, officiating.

WHITE-STRATTAN — Marilyn June Strattan, daughter of Mrs. and Mrs. Myron Strattan of Knightstown, Indiana, to Darrell D. White, son of Mr. and Mrs. Paul White, of Mooreland, Indiana, on January 1, in the Knightstown Friends meetinghouse, with John Randolph officiating.

DEATHS

ALLEN — Mary Allen at West Glens Falls, New York, on January 13, at the home of a daughter, Mrs. William Fisher. She was a lifelong member of Friends Meeting in Glens Falls. She is survived by her husband, Buel G. Allen; two daughters, Mrs. Fisher, and Mrs. Theodore Douglass; four sons, Ernest L. and Howard C. Allen, all of Glens Falls, Byron W., Rochester, New York, and Warren B. of Detroit, Michigan; two brothers, W. Scott Crannell and Myron J. Crannel of Glens Falls, twelve grandchildren and four great grandchildren. J. L. Peacock, pastor, officiated at the services.

SANDERS—Margaret Lindsey Sanders, an elder in Lindsey Chapel Meeting in Vermillion Quarterly Meeting, on December 21, at the age of eighty-seven years. Services were held at Hopewell on Christmas eve.

THE FORGOTTEN PEOPLE

In the British and American zones of Germany are all that remain of about 200,000 Latvians who, fleeing from the Russian advance, crossed Poland into Germany. They live in "Displaced Persons Camps." In the Esslingen Camp alone there are 1,000 children of school age who need shoes and clothing. Friends may help by sending clothing and food parcels to

RUDOLFS EICENS
Esslingen A/Neckar, R P No. 14
UNRRA Team 208, Parkstr 8a
American Zone Germany

In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone GI. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a. m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p. m., at 3427 Baltimore Avenue, Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a. m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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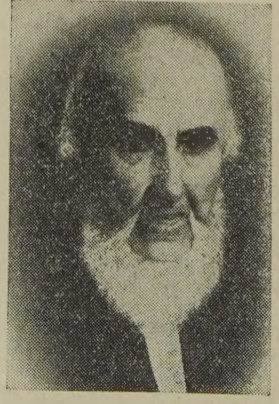

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